

The Carthaginians kept up the custom. The leading families were bound to furnish the sacrifice as representatives of the commonwealth. The children to be sacrificed were selected by lot from those who were liable. Children were exchanged in order to be saved. The parents might not lament, for to do so would deprive the sacrifice of its efficacy.¹ The custom was an abomination to the Romans, but it was so firmly fixed in the mores of the Carthaginians that the conquerors could not stop it. The proconsul Tiberius put an end to it by hanging the priests of the cult to the trees of their own temple grove.² As Tertullian says that soldiers who executed this order were still living when he wrote, the order of Tiberius must have been issued about the middle of the second century A.D. or a little later.

610. Dedication by vows. The connection between child sacrifice and the temple consecration of girls is in the substitution of the latter for the former, as a ransom. The girl devoted to death belonged to the goddess in one way, if not in the other.

Vows made in illness sometimes included such substitution. In the historic period, after child sacrifice had ceased in the Euphrates valley, many variations occurred. Barren women made vows. Children were vowed to the goddess for life or for a time.

They were redeemed by money which they earned in the temple life. The accumulation of a dowry was only a variation.³ In later times (second century A.D.) we find the sacrifice of a woman's hair as a substitute for herself.⁴ Men were also dedicated in sex perversion.

611. Degeneration of the customs of consecrating women.

Evidently vicarious sacrifice and expiatory sacrifice are very ancient heathen ideas. They contain deductions

and assumptions about the nature of the deity which are of the first theological importance. The cases of custom which have been described also show the power and persistency of theological dogma to override for centuries the strongest interests and sentiments. Evidently the variations in the custom marked the breaking down of the boundaries which held it firm in the religious

¹ Pietschmann, *Phoenizier*, 229. 222.

² Tertullian, *Apol.* 9.

³ Pietschinann, *Pkoenizier*^

⁴ Lucian, *De Syria Dea*, 6,